

The MESSENGER

Dr A H Strickler
14 Feb 1882

"As the Truth is in Jesus."

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THE MESSENGER.

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Poetry.

EPIPHANY.

Seraph tones the anthem raise,
Praise to Christ, eternal praise.
Praise Him, all ye hosts above,
Praise Him for His boundless love.
When He came to us below,
Bore our sorrows, felt our woe,
Triune messenger He came,
Triune worship here to claim.
Wouldst thou know the honors great
Mingled in His high estate?
Hark! the seraph voices sing,
Christ, our Prophet, Priest, and King.

When our Saviour came to earth,
When He chose His humble birth,
Wise men brought their offerings meet,
Laid them low at Jesus' feet.
To the King they brought the gold—
Sign of wealth, and power untold;
Frankincense, the offering best
Fitted for our great High Priest.
Spicy myrrh, the last was brought,
Meet for Prophet's bitter thought.
Offerings three to One they bring,
Christ, our Prophet, Priest, and King.

Christ, our Prophet, who foretold
More than sagest men of old.
Earthly visions, they were given;
Jesus prophesied of heaven.
Christ, our Priest, who, by His one
Offering of Himself alone,
Made a sacrifice so free,
All, through it, may be pardoned be.
Christ, our King, who reigns above,
Ruling in the heavens with love.
While to Him the angels sing,
Christ, our Prophet, Priest, and King.

While upon this earth we live,
Reverence, love, and fear we give.
Reverence for the Prophet's power,
Who foretold His own death hour.
Love, of all the three, the best,
Bring me to our great High Priest.
Fear the worship as most meet,
Lay we at our Sovereign's feet.
But, when risen to heaven above,
All else will be lost in Love.
Praise to Him we then will sing,
Christ, our Prophet, Priest, and King.
—Churchman.

Communications.

For the Messenger

ADDENDA TO THE ARTICLE ON LIFE SUBSCRIPTIONS TO THE MESSENGER.

Since the article in the heading appeared in print, another idea has been suggested by a brother layman at Easton, which is worthy of public notice, and on which we hope others will act, as the brother suggesting it has done. He writes that he is pleased with the plan of raising at least \$10,000 by one hundred life subscriptions at \$100 each but that there are those of limited means in the Church who no doubt want to help in the good work of paying off our debt, and who will pay their subscriptions to the MESSENGER for ten, or more years in advance at regular rates. Accompanying his letter he sends his check to pay for his own MESSENGER to March 31st, 1892.

This is a happy thought, and I believe will also take with many who love the Church and the MESSENGER as a means of helping to carry forward the Church's work. Who then will be the next to follow this worthy example, and thus secure to themselves and families the blessing which so good an act will bring to them, and to the cause which will be promoted thereby? Let there be large numbers to say—"I"—"I"—"I"—

ONE OF THE BOARD.

[We subjoin the letter referred to in the above communication, omitting the name in deference to the modesty of the generous author.—ED.]

EASTON, Pa., Jan. 30th, 1882.

Reformed Publication Board:

In reading the MESSENGER of last week, the article written on Life Subscriptions struck me as presenting a very good idea for men of means, and we have many such in the Church at large. Then we have many of limited means who could probably help the Board by paying ten years in advance. Enclosed find my check for \$24.20 to pay for the MESSENGER to March 31st, 1892—ten years from next March 31st.

Yours truly,

For The Messenger. NEEDS OF THE REFORMED CHURCH IN THE WEST.

The Reformed Church in the West needs more than ministers. If she is to establish herself in the West she must have a lay membership that will not need to yield to any other branch of the universal Church, either in point of education, or social, or professional position. We do not mean to say that the membership of the Reformed Church in the West is wanting in point of ordinary intelligence, for in this respect she is not wanting and holds her own with sister denominations. But it is a fact that is worthy of consideration, that she lacks representation in the higher business pursuits, and especially in the professional callings. Whilst the soul of the beggar is of as much value in the sight of God as that of the mightiest king, and the Church should do as much for them and endeavor to bring them into the Church as well as the rich; yet it is a great help to a Church and gives her great power for good to have in her membership influential business and professional men. In this the Reformed Church is wanting in the West. The men of learning and influence are few among her laity. The question now arises, why is this? We answer, it is because the Church has neglected to educate her own young men. Young men of talent, who had a desire to become educated and enter some profession, in seeking a place where they might obtain the desired education, were compelled to go beyond the bounds of the Reformed Church to the academy or college of some sister denomination. Once educated in the schools of other denominations it was but natural that they should identify themselves with said denomination, and thus be lost to the Reformed Church. A careful investigation would show that many of the prominent and promising young men of the West properly belong to the Reformed Church, but have united themselves with other Churches for the simple reason that they could not find in the Reformed Church what they wanted, and needed, namely, an opportunity to educate themselves.

Another fact to be considered is that there are many young men, who are talented and have a desire to take a college course, or could easily be persuaded to do so, but do not do so, or cannot do so, for the want of an institution of learning. Here again the Church is losing a great power for good in neglecting to provide the means of education needed for those growing up within her bounds, not to mention many who might be brought in from beyond her bounds.

What has in a great measure at least, given the Reformed Church in Pennsylvania and Ohio the position she now holds in those States? Is it not the institutions of learning, which are under her care in those States? Before these were founded the Church was scarcely able to keep up an existence, but struggled along as she does now in the West. To-day judges of our courts, lawyers eminent at the bar, physicians skilled in their profession, professors, far advanced

in learning, theologians learned in the dogmas of the Church and mysteries of the Bible, are proud to refer to these institutions of learning as their Alma Mater. These are a power for the Church. They give it standing. These would be lost to the Church were it not for the excellent institutions of learning the Church has founded in the East.

Experience is an excellent teacher if we would heed her instructions more frequently. In this case she is ready to teach the Reformed Church an important lesson. By looking at the effect the institutions of learning have had on the Church in the East we can learn what she needs in the West. How she struggled for an existence before the course he has pursued, to thoroughly qualify himself for the work. Every other qualification essential for the pulpit in our country, are more than the ordinary requirements for a ministry in our land. A man should possess a talent for acquiring languages. The language of Japan is exceedingly difficult, and requires much patient labor, and ability to distinguish the nicest shades of difference in characters, points and pronunciation.

The status of the preacher will be unalterably fixed by the manner of his speech, and his influence will be in accordance with his attainments. If a man have no talent in that direction he would be a useless appendage, however in other respects he might be worthy. The board appreciating this view have endorsed the present missionary in the

course he has pursued, to thoroughly qualify himself for the work. Every other qualification essential for the pulpit in our country, are more than the ordinary requirements for a ministry in our land. A man should possess a talent for acquiring languages. The language of Japan is exceedingly difficult, and requires much patient labor, and ability to distinguish the nicest shades of difference in characters, points and pronunciation.

The Church in the West is struggling hard at present, and yet can scarcely do more than keep up an existence. We feel sure she will not do much more until she has a college and seminary in the West.

Considering the subject from whatever standpoint we will, the fact is before us and the conclusion we arrive at is, that we need and must have institutions of learning in the

West if we wish to fulfil our mission as a Church. The great need of the Reformed Church in the West is a College and Theological Seminary. She has other needs it is true. She needs a western periodical and a publication house. The periodical she has in the *Missionary Sentinel*, which under the management of its efficient editor, S. P. Myers, is doing a good work for the West. The publication house we think is but a matter of time, for we feel sure it will be furnished in due season. As much as the Church needs these we feel, and we are glad that we are not alone in this feeling, that the greatest need of the Church in the West now, is the institutions of learning above mentioned.

Thus far we have shown or endeavored to show the need of a college in the West. This I presume all who have carefully studied the subject will admit. Can we have it?

This question will be answered in various ways. One will say we are not ready for it yet. Another will say we are too poor, and therefore we cannot have one. Another will say we have too many interests to look after at present and therefore cannot attend to this now. Still another says we have attempted it several times and failed, and therefore it is folly to make another effort.

We answer by saying, if we need it we are ready for it; if we are too poor to provide the Church with what she needs we had better cease to exist, but we are not too poor to found a college if we only knew it. Because some error in the past has caused the Church to fail in performing her duty is no reason for her not endeavoring to do her duty in the future, but should not the failures of the past rather be a help to her in the future and show her the way to success. The Church is able to take care of all the interests that demand her attention and she needs for her upbuilding. We answer the question in the affirmative and say we can have a college in the West. F. W.

For The Messenger. FOREIGN MISSIONS.

The General Synod at its last sessions in Tiffin, Ohio, enjoined upon the Board of Commissioners for foreign missions, to send out as speedily as possible, a young man to reinforce our mission in Japan. The reasons for this are obvious. We have a mission property well located and valuable. We have a missionary and his family, who are nearly prepared to enter upon the work of organization. Upon one life all our interests are suspended. If incapacitated by sickness, or any other cause, our mission must languish or die. We should have another in the field, who would be able to carry forward the work. The Synod of the United States at its last session in Danville, took a similar view, and urged the Board to send out another missionary. In view of these facts the executive committee, who are endowed with the power of the board, resolved to make an appeal to the young ministers of the church, or to those who are preparing for the ministry, in the hope that some one will come forward and say, "here am I send me." Of course there must be the necessary qualifications for mission work. These

are more than the ordinary requirements for a ministry in our land. A man should possess a talent for acquiring languages. The language of Japan is exceedingly difficult, and requires much patient labor, and ability to distinguish the nicest shades of difference in characters, points and pronunciation.

The status of the preacher will be unalterably fixed by the manner of his speech, and his influence will be in accordance with his attainments. If a man have no talent in that direction he would be a useless appendage, however in other respects he might be worthy. The board appreciating this view have endorsed the present missionary in the

course he has pursued, to thoroughly qualify himself for the work. Every other qualification essential for the pulpit in our country, are more than the ordinary requirements for a ministry in our land. A man should possess a talent for acquiring languages. The language of Japan is exceedingly difficult, and requires much patient labor, and ability to distinguish the nicest shades of difference in characters, points and pronunciation.

If it be still insisted, however, that the eye assists the ear, and that good reading can be best appreciated by those who follow the minister, then let our churches be supplied with Bibles, or the people trained to carry their Bibles with them, so that they may be able to follow not only the reading of the Gospels and Epistles, but of the other lessons too, which are a part of the same Bible, and therefore just as important.

By omitting these lessons and printing the Catechism and Constitution in type not too large, and using light but good paper, a square 12mo book, with wide pages, like those of the most popular editions of the Presbyterian Hymnal, can be produced, that will not be too large at all for convenience, and nevertheless contain from six to eight, or nine hundred hymns, arranged in double columns, in addition to Liturgy, Catechism, and Constitution.

By-the-way, we need a good-sized collection of hymns and chants, and a collection that is not made too strictly according to rule. Hymns are born and grow like children, who are never made over the same last, but have each a face of their own. So every good hymn has something in it which gives a right to live, even though it does not conform to stiff rules, but has an individuality of its own. Let the committee take the new hymns of all the different Protestant Churches, and give us what are regarded as good hymns by Christian people generally, exercising their own judgment of course and excluding such as would inculcate false doctrines, but erring rather in the direction of too large than of too small a collection, and the new Hymn Book will satisfy the entire Church, and thus meet a want which is at present most sorely felt, and which neither "Hymns for the Reformed Church," nor "The Reformed Church Hymnal," have properly met.

There is no such thing as distinctively Reformed hymns. Just as true liturgical prayers are the common property of the Church Catholic, so also are true hymns, whether new or old. All such hymns ought to be in our Church Hymn Books. A committee will omit: "Come, thou fount of ev'ry blessing;" "From ev'ry stormy wind that blows;" "When I can read my title clear;" "Sweet hour of prayer, sweet hour of prayer;" "I need Thee every hour," and many other hymns that might be mentioned, either through negligence, or because these hymns cannot pass muster under the rules adopted, does not give the Church what it wants, needs, and has a right to have. Neither can a book that omits, among other hymns, "Zion! the marvellous story be telling;" "Lead, kindly Light, amid the encircling gloom;" "Hail, Jesus! Israel's Hope and Light," and mutilates, for instance, such a hymn as "Love divine, all loves exceeding," by omitting the second and third stanzas, and giving us only the first and the fourth—neither can such a book give the satisfaction to the whole Church that we have the right to look for in the new era of peace and prosperity upon which we have entered as a Christian denomination.

GAMMA.

For the Messenger. LITURGY, OR BOOK OF WORSHIP— WHICH?

Last week we suggested that the Peace Commission give us, instead of simply a Liturgy, a Book of Worship, containing not only an order of service for the Lord's Day, morning and evening, and all special occasions, with collects, canticles and family prayers, but bound up with this the new Hymn Book, the Catechism and the Constitution. But will not this make too large a volume? That depends on circumstances. The book need not be bulky.

In the first place the Gospel and Epistle lessons can be omitted. These, together with the collects and festival prayers, take up one hundred and twenty pages, almost one-third of the entire volume, in the Order of Worship. By simply indicating the day and the lessons, and printing the collects and festival prayers in full, from seventy-five to one hundred pages less would be needed for this purpose.

What good reason is there at any rate for embodying the Gospel and Epistle lessons in the Liturgy? Unless a lesson is read in concert or antiphonally the minister does not read with, but to the people. The fact that the reading of the Holy Gospel and Epistle is a part of worship is no reason why the people should read along with the minister. The sermon is a part of the worship too. But who would think of putting a copy of his sermon into the hands of the people, even if it were convenient to do so, and have them look on the manuscript, or printed page, while the sermon was being delivered? If

The *Church Standard* names among "Some strange inconsistencies"—"Using a prayer-book which speaks of 'daily morning prayer,' and a litany to be used on certain days, and keeping the church closed. Inculcating reverences in churches—consecrating them to the entire peculiar service of Almighty God, and then holding business or other meetings in them, routine conventions, etc. Preaching against vice, and encouraging the principle of gambling in church fairs, raffles, etc. Preaching only honesty and living in debt (can a church rest under what gives a decent man unrest?); preaching the Gospel of salvation to all, whose-ever will,' and selling or renting seats in God's house, making the Gospel a luxury of the rich, and serving a side mission table to the poor; spending anything and everything freely on personal or family luxuries, and grudging proper furniture, adornment, or appliance of the church."

Family Reading.

THE TIME IS SHORT.

I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to other hearts more
tender,—

The time is short.

A shepherd's tent of reeds and flowers decay-
ing,

That night winds soon will crumble into
naught;

So seems my life for some rude blast decay-
ing,—

The time is short.

Up, up, my soul, the long-spent time redeem-
ing;

Sow thou the seeds of better deed and
thought;

Light other lamps, while yet thy light is beam-
ing,—

The time is short.

Think of the good thou mightst have done,
when brightly

The sun to thee life's choicest seasons
brought;

Hours lost to God in pleasure passing lightly,—

The time is short.

The time is short. Then be thy heart a bro-
ther's

To every heart that needs thy help in aught;
Soon thou mayest need the sympathy of
others,—

The time is short.

If thou hast friends, give them thy best endea-
vor,

Thy warmest impulse and thy purest thought;

Keeping in mind, in word and action ever,
The time is short.

Where summer winds, aroma-laden, hover,
Companions rest — their work forever
wrought;

Soon other graves the moss and fern will
cover,—

The time is short.

Up, up, my soul, ere yet the shadow falleth;
Some good return in latter seasons wrought;

Forget thyself, when duty's angel calleth,—

The time is short.

By all the lapses thou hast been forgiven,

By all the lessons prayer to thee hath taught,
To others teach the sympathies of Heaven,—

The time is short.

—Author of "Steps Heavenward."

THE FIFTY DOLLAR BILL.

Mrs. Dean sat alone in her little kitchen. She never used her parlor. There was the extravagance of the extra fire to be considered; the fact that the best rag-carpet, woven by her own skillful hands must not be worn out too recklessly; the dread possibility of sunshine fading out those chair covers. Mrs. Dean was an economist. She believed in making everything last as long as it possibly could. And so she made the kitchen her headquarters, and sit there knitting with her feet comfortably balanced on the stone hearth, the saucepan of apples bubbling softly away at the back, and the sound of her husband's ax ringing from the back shed.

She was a little, wrinkle-faced woman of 50, with stiff ribbon bows to her cap, hair that seemed dried up instead of silvered, and keen blue eyes that twinkled as if they had discovered the secret of perpetual motion. To save money was her chief end and aim in life. The very mittens she was knitting were to be sold at the village store in exchange for tea, sugar, spices, and all such necessary groceries. "A penny saved is as good as a penny earned," was the golden rule by which she shaped her life.

"I'm glad I took that money out of the savings bank yesterday," said Mrs. Dean to herself, as the bright needles clicked merrily away. "People say it is not quite safe, and one can't be too careful. But then, again, there's the danger of burglars—though, to be sure, no burglar," she added, with a complacent inward chuckle, "would ever think of looking in the folds of the old Clinkerville Clarion newspaper in the wall pocket on the wall. It's the bureau drawers and the trunks, and the locked up chests they aim for. A \$50 bill—a clean, crisp, new \$50 bill! And all the savings, too, out of the house money."

Just then there sounded a knock at the door, and in came old Dr. Bridgeman, rubicund with the touch of the March wind.

"Good day, Mrs. Dean, good day!" said he. "No, thank you; I can't sit down. I'm a deal too busy for that. But I heard yesterday that you took \$50 out of the savings bank?"

"Yes," said Mrs. Dean, her face hardening, "I did!"

"We are taking up a subscription to get little lame Dick Bodley a cart and donkey, so that he can go around peddling tinware," said the doctor. "It's pretty hard for one afflicted as he is to get along, and if you can help us a little."

"But I can't," interposed Mrs. Dean, breathlessly. "The money was an investment."

"It's a dead of char'ly, Mrs. Dean,"

said the good old man, "to help old Dick Bodley."

"I dare say," said Mrs. Dean, a little irritably. "But I never pretended to be a charitable character."

The old doctor went away, and the next visitor was Helen Hurst, a rosy girl of eighteen.

"Excuse me for interrupting you, Mrs. Dean," said she, "but Larry Johnson was at the bank yesterday, and he tells me you drew out your money!"

"Was all creation there," thought Mrs. Dean.

But she said nothing, only knit away until her needles seemed to glance and glitter like points of fire.

"I am trying to get a boarding-place at Mrs. Swipe's," added Helen, coloring, "so as to be near the district school, where I am to teach this spring. But Mrs. Swipe requires payment in advance by the month, and unfortunately we have used up all our slender means in providing my outfit. A teacher, you know, must be dressed decently. But if you will kindly lend me \$10——"

"I never lend," said Mrs. Dean, curtly.

"I will be sure to pay it up, when I receive my first quarter's salary," pleaded Helen.

"It's altogether against my principles," said Mrs. Dean, with her face as hard as if it had been carved out of hickory.

Helen Hurst crept out, feeling humiliated and disappointed beyond all expression.

Mrs. Dean chuckled at her own shrewdness; but she hardly had time to stir up the apples in the sauce-pan, before Mrs. Graham entered with a little leather covered memorandum book and pencil.

"I am looking for charitable people, Mrs. Dean," said the 'squire's wife with a laugh.

"Then you've come to the wrong place," said Mrs. Dean, frigidly.

"Poor Patrick O'Hara was killed yesterday in the machinery of the rolling-mill," said Mrs. Graham, ignoring her neighbor's response. "He has left a wife and eight children totally destitute."

"And whose fault is that?" said Mrs. Dean.

"Will you not contribute something towards relieving their destitute condition?" urged Mrs. Graham.

"Certainly not," said Mrs. Dean, "I have no money to spare."

"But I was told——"

"Oh, yes—about the money that was drawn out of the savings bank!" said Mrs. Dean. "But I intend to keep that money for myself, Mrs. Graham."

Mrs. Graham took her departure, acknowledging within herself that her errand had been a failure, and Mrs. Dean, left to herself at last, indulged in a nap, with the knitting-work in her lap—a nap wherein she dreamed that the \$50 bill had taken to itself legs and was running away from a crowd of pursuers, herself among the number.

When she waked up, roused by the noise of coal being poured upon the stove, a candle was burning, and Mr. Dean was laughing at her.

"Why, Betsey," said he, "I thought you never were going to wake again. Here you sat, with the fire dead out, and I've had to kindle it up again."

"Bless me!" said Mrs. Dean, "I must have been asleep quite a while. But," as she started up she saw that the old wall pocket was empty—"where is that old number of the Clinkerville Clarion?"

"It was last week's pap'r," said Mr. Dean, calmly. "We had both read it, so I just took it to kindle the fire."

"You burned it up?"

"Yes," said Mr. Dean. "Why should I not?"

For half an hour Mrs. Dean sat silent and never spoke a word. And her first utterance was:

"It's the Lord's judgment upon me!"

Mrs. Dean was a resolute woman full of character. She went to her table-drawer, took out a sheet of paper and wrote to Dr. Bridgeman, enclosing \$1 towards Dick Bodley's horse and cart. She sent another dollar to Mrs. Graham for the poor little O'Hara's, and promised to donate a barrel of russets, a bushel of potatoes, and some of her husband's cast-off clothes to cut over for the children. And she sent for Helen Hurst to come and see her.

"I can't lend you \$10 my dear," said she, "because I haven't got it. But I'll tell you what I will do. I'll let you make your home here as long as you please. There's a nice spare room, and it is an eighth of a mile nearer than Mrs. Swipes' to the district school."

"Oh, how good you are!" said Helen, her eyes swimming with grateful tears.

"Good!" cried Mrs. Dean. "I'm just beginning to see what a selfish, greedy creature I've been all my life!"

"We are taking up a subscription to get little lame Dick Bodley a cart and donkey, so that he can go around peddling tinware," said the doctor. "It's pretty hard for one afflicted as he is to get along, and if you can help us a little."

"But I can't," interposed Mrs. Dean, breathlessly. "The money was an investment."

"It's a dead of char'ly, Mrs. Dean,"

said it has such nice south windows, and I don't see why we shouldn't enjoy it."

She baked a fresh batch of gingerbread, and sent a loaf to old Mrs. Mudge; she renewed her subscription to the church charities.

"I can't be very liberal," she said, "but I am determined to do what I can."

"That's right, my dear—that's right!" said her husband. "We shall be prosperous never fear. I'm awfully sorry about burning up your \$50 bill, but if it's going to open up your heart like this, it's the best thing that could have happened to us."

Mrs. Dean was sweeping out the kitchen. She looked around with a smile as she moved the white-leaved table which always stood under the wall-pocket, and took down the pocket itself, a rude structure of splints, lined with red cambric, to dust it out.

"Yes," she said, "I am afraid I was getting to be a little miserly, and—why, what's this?"

Mr. Dean stooped and picked up a slip of crumpled dark-green paper, which had fallen out from the wall-pocket as his wife had turned it upside down.

"It's the \$50 bill!" said he, with mouth and eyes opening in unison. "It must have slipped down from the fold of the newspaper."

"The Lord has sent it back to us," said Mrs. Dean reverently; "and He has sent a lesson, wise and merciful, with it."

"Well," said Mr. Dean, after a moment or two of silence, "There's a lesson in almost everything He does, if we did but know it."

And all the theologians in the world could not have improved upon the faith of this simple, unlettered old farmer.—*Exchange.*

READING AT HOME.

All young people should aspire to be good readers. With ordinary vocal equipments they may be. To arrive at that, there must be habitual practice. Reading aloud for the benefit of the home circle is an accomplishment for the many, and in practical results it is as much superior to music even as it is acquired at smaller cost. The man who by the evening lamp shares with his family the good things in the fresh newspaper or magazine, while his wife and daughters, perhaps, must keep to the mending or other quiet occupation, supplements the day's bread-winning with scarcely less important nourishing of the intellectual nature. The boys and girls should be encouraged to read aloud for the general entertainment. Many a delightful and profitable hour will be thus spent, which will add to the fund of information and to dear remembrances when in coming years they shall be scattered. By-and-by when the parents' eyes grow dim and their ears dull, so that the world's doings are hardly more to them than is the passing dispatch to the bird on the telegraph wire, a manly son or gentle, loving daughter may freshen and brighten the withering life with the written page. And who of us but has at some time in the home or social circle an invalid to whom an hour's daily reading is a luxury above anything else? I have noticed that persons accustomed to read aloud often practice it from preference when there are no ears but their own to hear; they miss their audience and find a degree of tastefulness in the feast of soul, such as one is apt to experience when partaking a dinner alone.—*Watchman.*

We bought him a box for his books and things, And a cricket-bag for his bat; And he looked the brightest and best of kings Under his new straw hat.

We handed him into the railway train With a troop of his young compeers, And we made as though it were dust and rain.

Were filling our eyes with tears.

We looked in his innocent face to see The sign of a sorrowful heart; But he only shouldered his bat with glee And wondered when they would start.

Twas not that he loved not as heretofore, For the boy was tender and kind; But his was a world that was all before, And ours was a world behind.

Twas not his fluttering heart was cold, For the child was loyal and true; And the parents love the love that is old, And the children the love that is new.

And we came to know that love is a flower Which only growtheth down;

And we scarcely spoke for the space of an hour

As we drove back through the town.

—Episcopalian.

interested in visiting the palace, not so much for its own sake, as because it is the abode of a truly royal family. The king, Oscar II., is a noble and upright sovereign, and his queen, Sophia Wilhelmina, is an exemplary Christian. The king's only sister, the Princess Eugenie, is one of the most remarkable women in Europe, and her name ought to be more familiar to all Christian people in America.

She inherited an immense fortune from her grandparents, and being unmarried, she had the strong temptation to expend much of it upon personal luxury; but, like Mary, she has "chosen the better part." A most devout and enthusiastic Christian, she has consecrated her time and wealth and personal efforts to the direction of hospitals and to the spread of the gospel among her destitute countrymen. No one in Sweden contributes so largely to Home Missions among the Lapps and Norwegians as the Princess Eugenie. She spends her summers at a villa called "Fridhem," or the Home of Peace. Around it she has reared asylums for orphan children, and beautified the grounds with trees, walks and flowers. She is the directress of several societies for providing employment for poor women; she has opened schools for destitute girls; on the Sabbath she has an evangelical service at her villa for her many guests and neighbors. During Miss Sarah Smiley's "gospel visit" to Sweden, the Princess gave effective assistance to her public meetings, and sent for our countrywoman to visit her often at the palace.

When the Princess Eugenie built her hospital she found her ready funds inadequate; so she sold her jewels to finish and furnish the building. One day she visited the hospital, and the tears of gratitude rolled down the cheeks of a poor invalid as she came to his bedside. The happy Princess was so melted by his tears that she exclaimed, "Ah, now I see my diamonds again!" Wonderfully had the jewels which had been once mere baubles become transmuted into priceless gems of gratitude. The plain, homely features of the Princess kindled with a holy joy. Her diamonds were brightened by the smile of her approving Lord. Verily, is no gold so precious as when it bears the "image and superscription of Christ," and no jewelry so lustrous as when it is taken from self and given to the Saviour.—*Dr. Cuyler, in Christian Weekly.*

There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of His light. There is no life so meagre that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.

"In full and glad surrender
I give myself to Thee;
Thine utterly and only,
And evermore to be.
O, Son of God, who lovest me,
I will be Thine alone,
And all I am and all I have
Shall henceforth be Thine own."

POP-OVERS.—Pop-overs for tea, when the bread is out and there is not time for biscuit, may be made in this way: One cup of sweet milk, one egg, a bit of melted butter, flour enough to make a stiff batter, and a little salt. Have the oven hot, and the gem-pans warm, and the tea cakes will be light and tender.

ICE CREAM CANDY.—One and one-half pounds of "A" sugar, two tablespoonsfuls of butter, one and a half teacupsfuls of water, the rind of half a lemon. Boil until it will crisp when dropped into cold water; set aside; and when it has ceased bubbling, stir in the juice of a lemon. When cool, take out the peel, and pull until white; draw into thin sticks, and check into three or four inch lengths. The syrup should be stirred all the time it is boiling.

SALAD SAUCE.—Boil the yolks of three eggs hard, take a tablespoonful of mustard, a tablespoonful of white sugar, a little pepper and salt, and pound all well together; add two tablespoonsfuls of vinegar and three of salad oil, and mix gently; cream is a great improvement. This sauce should be quite thick; the more oil used the firmer it will become, and will be found to adhere perfectly to the chicken, which must be quite cold before the sauce is added.

CALVES' BRAINS COOKED WITH WINE.—After cleaning some calves' brains, blanch them in boiling water, mixed with vinegar. Then put at the bottom of the stewpan some slices of bacon, together with two carrots cut in slices, the same quantity of onions, two cloves, salt, pepper, bay leaves, parsley and thyme, and a glass of white wine. Place the brains in the pan, and dress at a gentle heat. These brains may be served in any way that may

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.
Rev. J. H. SECHLER,
Rev. D. B. LADY,
Rev. A. R. KREMER,

{ Synodical Editors.

To CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, FEBRUARY 8, 1882.

The *Lutheran* of the 2d inst. feels called upon to notice our article upon the public treatment our Reformed pastor's have received at the hands of certain Lutheran ministers, and it does so in a spirit of which we have no reason to complain. It quotes what we said very fairly, and offers what it regards as an honest criticism upon it.

To these criticisms we will give courteous attention as soon as possible. We have certainly no ill will in the matter, and think we can furnish good reason for all we have said.

Just now we can only reply that, desirable as it may be for *Lutheran* and Reformed people to have separate houses of worship, such separation will not entirely cure the evil. If the insults and denunciations of which our contemporary disapproves are to be avoided only by outward separations, whole communities will have to be separated and marital relations dissolved. The insults may just as readily be given at a funeral where people of both denominations are assembled, over the bier of a relative as anywhere else. It is just on such occasions that the ugly exclusiveness has shown itself, and yet this wrong has been defended in the public prints.

A disgusting proposition to buy Gui-teau's body for exhibition after his hanging, which seems inevitable, has been made, and it has received some encouragement from his chief advocate. The only plea for this on the part of the criminal's friends is that it will help to "pay expenses"; and no doubt there would be a morbid curiosity that would lead thousands of vulgar people to "view the remains" at twenty five cents a head. We hope the court will allow no such demoralizing indecency. The Potter's field lies on the shorter road to good m'a's.

Some time ago Rev. Dr. Duryea delivered a lecture upon the general subject of clerical habits of study, which has attracted a great deal of attention. The battery was directed against those who depend too largely upon old sermons. The gun was well loaded, and, although fired without aim at any particular person, it did a great deal of execution. The cries of the wounded have been heard all over the plain.

One of Dr. Duryea's sayings was, that the dead line of fifty was the lazy line. He thinks, that ordinarily, there is no excuse for a man to fall back indolently upon his often upturned old barrel when he arrives at a certain age. In speaking of the way in which some men have forced themselves to application, he cited the case of the elder Dr. Prime, who once burned all his manuscripts, and sang the Doxology over the funeral pyre.

Since then we have rather expected to hear of more than one bonfire, as if cutting off the old base of supply would cure preachers of reiterating their past dead thoughts, and incite them to the application necessary to their own advancement and the improvement of their people. But a second sober thought has shown that imitating Dr. Prime in one act would not give them the character of that earnest old man. Dr. Skinner, we are told, tried the same thing, and was always sorry for it afterwards. And many, after destroying the records of their past labors, instead of being incited to renewed work, would fall into careless extemporaneous habits, which would not show much improvement upon the carefully prepared discourses of former days. We are satis-

fied that the mere burning of all the sermons now extant, would not give any guarantee of better ones in future. Often old sermons may be used over and over again. Whitefield's great pulpit influence is attributed to a single discourse preached more than eighty times, in different localities, and Dr. Addison Alexander, at one time the Mentor of pulpit eloquence in this country and a man of wonderful resources, preached from the same text, and the same manuscript, until the paper was literally worn out. And men of less prominence, have found the same discourses effective, not only in strange localities but to the same audience.

At the same time there are frequently labor saving tricks resorted to. It is related of a certain clergyman that he spent all his Saturday afternoons at a railway station to see if some visiting brother would not turn up. He was always on the alert for a Providential supply. His irreverent niece once said he would sooner save a sermon than a soul. He had some "crack" discourses, and was exceedingly anxious not to fall below the mark in the estimation of his congregation. He was always negotiating exchanges, or fishing for invitations to repeat the extraordinary deliverance of some previous Sunday.

But then there is another class of preachers not made up of those who spend their time on the door steps looking down the street, or in stores, or running to depots to hunt up supplies. They constitute the hard-working pastors who, in seasons of sickness especially, are kept so busy in ministering at the bedside of their people, that they find no time for systematic study, and are often forced to go to their pulpits with no regular preparation. Such men may, occasionally, fall back upon their past work, but, as a general thing, they find it harder to get into sympathy with an old sermon than to prepare a new one.

They are sensitive to repetitions, and if they discourse upon an old theme, it is nearly always with improved thought. They have outgrown the past. The earnest issues of eternal verities are before them, and they care less for literary finish than for wholesome truth.

Such men may find emergencies and interruptions of pastoral work unfavorable to sermon writing, but their habits of study will be kept up, as far as possible, whether they have a large stock of old discourses or not.

PRESBYTERIAN CULTUS.

The question of Liturgical Worship, which, we hope, is now virtually settled in our Church, is looming up in some of our sister denominations. In the *Presbyterian Review*, Rev. Dr. S. M. Hopkins, of Auburn Theological Seminary, treats the subject in quite a strong article, from which this is an extract.

"The number of Presbyterian ministers who openly advocate the use of some form of prayer is large, and the number of those who hope and anxiously wait for it, much larger. That the churches themselves are ready to welcome some such improvement is plain enough. That the ministry themselves also feel the want of a liturgy is constantly showing itself. It is by no means uncommon for Presbyterian ministers to use the Episcopal marriage service from preference, of which several cases have come lately within the writer's knowledge; the officiating ministers in these cases being also doctors of divinity. The same thing appears from the disposition to borrow scraps and phrases from the Prayer Book, which too often have the effect of *purpurei panni* sewed on the somewhat threadbare garment of the Presbyterian prayer. This sort of thing is hardly of the highest order of ecclesiastical integrity. We boast our conscientious preference for a plain diet of bread and water; we shall never consent, oh, no! to allow French dishes on our board. But we are quite willing to 'convey' scraps and even whole pieces from the better furnished tables of our neighbors. A very large number of the children of Presbyterian families and many of the cultivated and tasteful of our members have sought a more cheerful, more varied, more sympathetic service in another communion. On the other hand, the cases are very few, and owing only to special causes, in which any persons, episcopally educated, come over to the communion of the Presbyterian Church. The tracks are all one way. It is very largely due to this fact that of all the sects in the United States, the Episcopal is growing the most rapidly at the present time. It is forming new congregations and organizing new dioceses with extraordinary rapidity. On the other hand, the Presbyterian Church is almost stationary. It requires a close calculation to show that she is even holding her own. To make the preaching of sermons is the fatal mistake of Presbyterianism. All appropriate worship of God through Jesus Christ is the preaching of the Gospel. Devotional singing is setting

forth the praises of Christ as our Prophet, Priest, and King. The Apostles' and Nicene Creeds are full of the Gospel. In the Lord's Supper Christ is set forth evidently crucified for us. There is more of Christ in the *Te Deum* and the Litany alone than is commonly found in two entire Presbyterian services."

Rev. Dr. Theodore L. Cuyler, in criticising the article, says, in a communication to the *New York Evangelist*:

"Professor Samuel M. Hopkins, of Auburn Seminary contributes an article to the January number of the *Presbyterian Review*, which deserves a careful reading, and will call forth wide discussion. It is very pungent in style; when he is discussing the 'barrenness and baldness' of the ordinary public worship in Presbyterian Churches, there is Cayenne pepper in almost every line. Many things in this article on 'The Presbyterian Cultus' will command universal approval. We all agree that the congregation have had too small a share in the devotional services of the sanctuary. The pastor has performed the preaching and the praying; too often the choir have performed nearly all the service of praise. This style of conducting Sabbath worship is not peculiarly Presbyterian; it belongs to nearly all our Protestant Churches, except the Episcopal and the Churches of German origin. Even the enormous companies of worshippers who gather in Mr. Spurgeon's Tabernacle take no audible part in the service except to join in singing the hymns. The last time I attended a Methodist church I observed that the congregation sang only two hymns out of the three, and there were no audible 'Amen's' during the service. It is not simply the Presbyterian Churches which conduct their public worship chiefly 'by proxy'; Professor Hopkins' sharp shots rake at least four-fifths of the Protestant Churches in the United States.

Assuredly, the people are entitled to a larger share in the worship of the sanctuary. In the first place the service of song belongs chiefly to them. No trained choir should sing more than one piece, and that should be of a character to vindicate itself, like Mr. Sankey's solos at the Moody meetings. The congregation ought to be allowed also to unite in repeating the Lord's Prayer; in my own congregation there is a general *consensus* of voices. There is an admirable and growing custom of having a Psalm read by the pastor and the people, each taking the alternate verse. Our congregations ought also to respond with an emphatic 'Amen' at the close of the pastor's prayers. On communion Sabbath I would like to see the whole company of Christ's followers join in repeating the Apostles' Creed, which is no more the exclusive property of our Episcopal brethren than is the Lord's Prayer, or the Epistle to the Romans."

Dr. Cuyler, it will be remembered, takes issue with Dr. Hopkins, and yet makes the admissions just quoted. He thinks the Auburn Professor's attempts at compromise between an iron-clad and rigidly imposed liturgy, and the present form of worship in the Presbyterian Church will disturb uniformity, but the changes he, himself, thinks desirable would have about the same effect for a long time to come.

We will watch the movement with interest. It has long been in process, and will no doubt, be settled with less disturbance than we have had.

The Baptist pastors of Chicago who have been accustomed to yield their pulpits to professional Revivalists, now after years of experience, have made a deliverance against them and for the following reasons:—"They cultivate a distracted, one-sided religious life. They give undue prominence to noisy and public efforts for saving souls. They produce the impression that religion is largely a matter of feeling. They savor too much of the burlesque and buffoonery. They lower the dignity of the most solemn subject which can engage men's attentions. They put a premium upon ignorant and crude presentations of gospel truth. They insult the intelligence of the age by making the unlearned and the unwise its religious teachers."

The *Interior*, whose articles are always spicy, in speaking of Dr. Hopkins' plea for a Presbyterian Liturgy, expresses its fear of clerical robes. It says: "There are some in our Church who would like to see the minister in priestly costume in the pulpit, and it may seem to them to be no more than unreasonable prejudice to make strenuous objection. But there again a double association comes in. The black robe brings to the mind that pretended priesthood of which it is the insignia, and against whom our people have a well founded prejudice, which is as intense as it is just. Anything which tends to classify or associate our beloved pastors with that class is painful. The priestly robe is also the emblem of a very evil heresy—the heresy that our Great High Priest did not once for all offer Himself a sacrifice for the sins of the people—but that the bloody sacrifice must still be offered at the altar. The office of the priest ceased when Jesus cried 'It is

finished.' Everything priestly is, so far as it goes, an assertion that 'It is not finished.'

Unless our knowledge of history is sadly at fault, the "black robe" which causes Dr. Gray to tremble instead of being an in ignia of the pretended priesthood, was adopted at first as a protest against anything of the kind. It was simply a scholastic garb worn by teachers of the Word of God. As such it was used by Luther, Calvin, Zwingli, and all who did battle for God's truth over against the errors of Rome. And as such it has always been worn by Protestant clergymen of Europe. Moreover, the Moravians, the Dutch Reformed, the German and some of the English speaking ministers of our Church, the Lutherans, and a large number of Presbyterians, in this country, wear it now; and they are not of a class whose sound Protestantism or anti-prelatical tendencies, our brilliant contemporary can afford to question. The pictures we see of such men as Chalmers do not associate him very painfully with the Catholic priesthood, yet he and all his compeers in Scotland wore this clerical dress. By the way, we see it stated that one of these "rags of Popery" was lately stolen from Dr. Paxton, of the First Presbyterian Church, New York,—the first intimation we had that any priestly emblems were used there.

The truth is, the black robe has been adopted by many of the best men in all Churches, as a simple matter of propriety. Those who have recently gone back to it have been driven to it by the unsightly, unclerical garments, worn in pulpits by many who have made it a merit to be extremely independent in that regard.

The "black robe" and the "priestly tendency," once assumed as belonging together, the logic of our contemporary is easy enough, but the fallacy is in the premises. Our Great High Priest did make one sacrifice sufficient for all, but in that work He established the universal priesthood of believers—made us all kings and priests unto God. This does not imply that Christ did not finish His work, or that the offering of praise and prayer, or the reasonable sacrifices of our persons, militates against His past aointment on the cross, or His present intercessions at the right hand of the Father.

Clothes have nothing to do with the question, and are only a matter of propriety in the case of ministers of the Word. If John Calvin were to appear in a modern pulpit in a light-colored, b-tailed business coat, or dressed in the garb of a modern aesthete, good Dr. Gray would be the first man to rise to a point of order.

REVIVAL.

If a revival is needed in our Church, it will be well to look, first of all, to the foundations on which our ecclesiastical structure rests—that there be no shifting to other foundations, laid in the sand by the reckless spirit of the age. There is no true foundation but that which Christ Himself laid; and some of the revival methods of several large bodies of Christians bear little, if any, legitimate relation to it, and must, therefore, inevitably result in failure.

As a Church we stand, without qualification, on what is called the educational system of evangelization, as set forth in our Lord's parable, "First the blade, then the ear, after that the full corn in the ear"; the great commission, "Go ye, therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you"; our Lord's command to Peter, "Feed my lambs"; the apostolic declaration, "Faith cometh by hearing, and hearing by the word of God"; and, in a word, the whole Bible, as also the practice of the early Church, and ever since, wherever the old church life has been maintained. It has been our steadfast belief that this system is founded in the very idea of Christianity, as well as in nature itself and reason. We believe, with the Church, of all ages, that Christianity can only be maintained in its purity by a method of ele-

mentary Christian teaching that starts with consecration to God in infancy by Holy Baptism, and is continued throughout childhood and youth. In theory and practice we stand as a church *right there*, and are not ashamed of our position.

But what about revival? Very well, we mean to use that popular and much abused (and absurdly used) word in reference to our own Church. The question is, are we up to the true standard of Christian activity and life in corresponding measure with our theory? We do not hesitate to answer in the negative. Granted, that our theory is right; that we have "the form of sound words," and that we have, in correct order and form, the apostolic practice, still the vital question remains: have our excellent forms been always filled with the practical life of godliness?

There are some things that show great need of a thorough awakening in our Church. First of all, our much lauded educational system needs looking after. Within the memory of our fathers the school in the Church included family nurture, in the Christian home, in the week-day school, and the catechetical instruction by the minister. Parents took their children with them to Church; they taught them to love the sanctuary; and when they received confirmation they not only had the "form of sound words" committed to memory, but they were also led by the truth into a corresponding Christian life. As a rule, they became intelligent Christians; and had they lived in this progressive period they would have given it a better shape, and they themselves would have appeared to better advantage. In course of time, however, the reigning un-churchly spirit in our land exerted its influence on the minds of Reformed people, and others of old church descent, and threatened to revolutionize the ancient and historic customs of our venerable Church. But the new system did not revel very long within the walls of our Zion; a powerful reaction set in, and the intruder was cast out.

Next came contradiction of the old order in a form that seemed even to emphasize the principle of educational religion, in the shape of Sunday-school work. All over the land the "conversion of children" became a constant theme for discussion, and the new means of accomplishing the work was the Sunday-school, now raised to the pitch of an (almost) independent national institution. The Bible was henceforth to be taught to American children and youth by means of the latest improved and most ingenious methods ever conceived—challenging our Church and people thus:

You have insisted on the principle of educational religion. We (but, who?) have now systematized your theory in such a way as to make it the great power in the world. So, then, fall into line, or stand convicted of inconsistency and insincerity.

Not so fast, brethren. We will adopt your methods just so far as they are in accord with the spirit and teaching of the apostolic and historical Church of Christ, and no farther. You ignore the divinely ordained system of catechetical instruction, which we hold dearer than life. We do not propose to delegate parental and pastoral teaching, ordained of God, to the care of what, with all its curious devices of black-boards, charts, and grotesque figures, need a storming revival to supplement it, and throw back over it a halo of religion. We believe in the Sunday-school, but then it must be one in spirit with what we conceive to be the divine idea in the great work of Christian nurture.

Now, the revival that we as a Church need is just such as will correspond to these, our fundamental principles, and which implies coldness and deadness (to whatever extent) in regard to them. What we need is, not to fall into line with the "grand army," whose only principle of cohesion is union without any fixed principle at all, but, renewed faithfulness in what belongs to us as a Church. The fact that we have and assert the apostolic faith and church practice is not enough. Orthodoxy is not enough. That, without the life of godliness, will fare no better in the end than its opposite. We believe that a revival, on the basis of our Church

life, is needed. On this very subject of educational religion the Reformed Church needs a thorough awakening. How many are content simply to believe in it? How many who are zealous for it only practice it in a left handed and slip shod sort of way? How many of us are yielding to the modern temptation held out by mammoth Sunday school conventions, and are unconscious'y perhaps, losing faith in the apostolic "Creed and Customs," the eternal foundations on which our Reformed Church stands?

We shall conclude with one more article on this subject. K.

An exchange call's attention to the fact that a new argument against divorce is afforded by Dr. Morelli in his statistical work on suicides. He claims that there are about six times as many cases of self-destruction among the divorced as among the widowed. The curious fact is that men seem to become tired of life more frequently than women when the nuptial knot has been cut by law.

Apropos of this, the last census of Massachusetts shows 1,700 divorced females surviving, which is nearly double that of the divorced males.

Last week we noticed the burning of the *Inquirer's Publishing Company's* Establishment at Lancaster, Pa., at which the *Lutheran Observer*, with other papers, is printed. We are glad to learn that the mail list, and nearly everything else necessary to the uninterrupted issue of the *Observer*, has escaped the ravages of the flames. This week we are sorry to record the fact that the office of the *New York Observer*, has been burned in the great fire that occurred on the 31st ult. Our Church has known what it is to suffer in that way, and is ready to sympathize with our contemporaries. It is hard to knock Dr. Prime off his feet, and we hope he will soon be himself again.

This week Mr. Binkley sends us thirty-four new subscribers for the MESSENGER from Rev. Dr. Shumaker's congregation, Lancaster, Pa. "And still the work goes on."

Among the Exchanges.

The Polaris has this to say about "Smart Preachers:"

"At the risk of being told it is none of our business, since ours is not strictly a church paper, we have a word for the churches. All over the land there is a rage for 'smart preachers.' What this means is no longer a secret. It means simply entertaining preachers, and the kind of entertainment is not so much a matter of personal preference to the church as to the outside portion of the congregation which the church desires to attract. In other words, our churches want preachers 'smart' enough to attract the outside world, and it is not so much a matter of moment what becomes of the outside as long as sittings are filled and congregations are large. It is useless to disguise the fact that almost the sole measurement now applied for determining the success of the ministry is the number of square feet occupied by the Sabbath congregations. The rivalry between churches is no longer a secret. The struggle to obtain possession of the floating crowd is seen in the questionable modes of advertising Sabbath services, in the twists and subterfuges of social entertainments during the week, and not infrequently in new-fangled architectural trappings unheard of in the past. An antagonism has gradually sprung up between the old methods and the new. Not a few see now no spirituality in many churches save among the old people who spend most of their time in sighing over the worldly-mindedness of the younger portion of the flock, while others, not a few, call this old fogeyism, and sigh equally for relief. This demand is demoralizing the ministry. The question for answer is ever pressing: 'What can I do to draw?' To draw a congregation insures the continuation of the pastorate, to fail is to lose it, and thus the serious aspect of the question is seen on both sides."

For this condition of things there is but one remedy. Measure success by a different rule. Cease to regard the ministry from the plane of the lecturer or the drama. A full house is not necessarily success. Our penitentiaries are full. Saloons and dance-houses and theatres are full. It is the business of the church membership so to live and work as to keep the congregation full. It is not the proper business of the preacher. He is not sent to entertain. A universally popular preacher is only so by being a fraud. It cannot occur otherwise, and this lesson should be learned once for all."

This about "Upsetting Moses," we find floating around and think it worth re-printing:—

Jim Manley began the talk. "I say, deacon, Darwin's theory of evolution is a little hard on the first chapter of Genesis. Of course, we don't know yet how it will turn out; but it looks a little as though they were going to upset Moses."

The deacon made no answer. He surely must have heard Jim's remark. Presently he was observed to be counting his fingers slowly, and with pauses for thought between each enumeration. After awhile Jim ventured to ask:

"Counting up your saw-logs, deacon, aren't you?"

"No," said the deacon; "I'll tell you. Your remarks set me to thinking. I was just counting up how many times in the course of human history somebody has upset Moses. First of all two old jugglers, named Jannes and Jambres, undertook this; but they failed. Then a certain king named Pharaoh went at the work of upsetting. He must have found it more of a work than he anticipated, for he has not reached home yet. Then three leaders of liberal thought, Korah, Dathan, and Abiram, went at the job. They failed in the upsetting part; but they secured a bit of ranch for themselves, which they and their children hold quiet possession of until this day. Later on a king named Nebuchadnezzar entered upon the upsetting business. He did not succeed either. He spent seven years chained to a stump; and when he had served out his time he had changed his mind, and was a sadder and wiser man. His successor met with still greater disaster in a similar attempt. Since that time there have been no end of persons who have tried to upset Moses. Some ancient heathen, Celsus and Porphyry, and Julian the apostate; and latterly these German critics, and these scientists, so-called, are at the same time.

"Years ago, when I chanced to be in Boston, I heard of a meeting of Freethinkers at a place called Chapman Hall. I could not resist the temptation to go just once, and hear what they said. I found about twenty persons there. Three or four of them were women; all the rest were men. And what do you think they were engaged in? The old enterprise of upsetting Moses. And yet Moses has to day in the synagogues of Boston more persons that preach him than he ever had before. It is astonishing how much upsetting it takes to upset Moses. It is like upsetting a granite cube. Turn it on which face you will, there it stands as solid as ever. The cube is used to be upset, and does not mind it. It always amuses me when I hear a fresh cry from some new quarter averring that some man whom nobody has ever before heard of has found out a sure way of doing what all others have failed in. And now here comes Jim Manley; and Moses has to be upset again. Ah, well!" and the deacon sighed.

There was a roar of laughter which made the rafters of the saw-mill ring, and all joined in it except Jim.

Communications.

PUBLICATION INTERESTS.

It will no doubt be encouraging to all who are concerned for the prosperity of our Zion to learn that the business of our publication house was never more prosperous. The lists of subscribers to our church periodicals, especially the MESSENGER, Sunday school papers and helps, are steadily increasing week after week, and month after month. The "Sunday School Scholar's Quarterly" and "Primary Lesson papers" have met with a hearty welcome, and have been subscribed for in large numbers, while the "Guardian," and "Advanced Lesson Leaves" have also been in larger demand than ever before. The same is true of "Sunshine" and "The Child's Treasury."

The business in the book department is brisk, and orders are coming in lively. Here I would take occasion to say, that if all our ministers and people will buy from us, or rather, through their own publishing house, it will help to make our business still more prosperous, and be no loss to them. We positively assure all who buy books—knowing whereof we speak—that we sell, wholesale or retail, as cheaply as can be bought anywhere in the market. We do not say that unprincipled dealers may not, and do not in special cases, sell at less than regular trade rates, but if they do, it is only to "bait" patrons, and in the end their customers lose more than they gain by dealing with them. The book trade is reduced to a regular system. The retail price of a book is always published. A certain per cent. reduction is made to whole sale purchasers. All honorable dealers are governed by these rates. No one publishing house can have any advantage over another in the purchase of books, except it be where very large quantities are purchased, and then they do not usually give their patrons the advantage of these large investments. They make them to make money for themselves, if they make them at all. Now we claim that we treat all our customers alike, and charge a very moderate profit, and do business in a fair, square way. Neither the board or its employees would have any thing to gain by doing business in any other way. The board do their work gratuitously and pay for all they get, the same as others, while our employees get fixed salaries.

We insist upon it, then, that we can and do sell as cheaply as any one in the regular trade, who treats all his customers alike, and does business on fair and honorable principles. We think we are therefore justly entitled to the patronage of our own people at least. We are glad to report that we are getting it in large part. The church is showing commendable interest in her own publication house, of late years. We hope the management will show itself worthy of this confidence and encouragement. If, however, it should be discovered that the board as a whole, or any member of it is not the best available for the trust, let the synods remove any or all of them and put others in who are able and willing to do the work right. Our publication interests are too sacred and important to be in the hands of men unfit for the place.

It is pretty generally known by this time that the board, in obedience to the wishes of synods and from necessity—as business men have determined to "clean up" the books of old accounts. It may seem harsh and almost cruel in some cases to enforce collections by law, yet as business men we are compelled to treat all alike, or as nearly alike as circumstances will allow. It is unfortunate that some worthy honest men should have allowed their accounts to get so large that the board is compelled to distress them, and it may be, their innocent families, to collect these accounts. It must be remembered, however, that the board is not a charitable institution in the sense that it can forgive the indebtedness of the poor, be they never so worthy. The Church elects us to do her business as a publication board on business principles. We have no discretion, as to forgiving debts, if we would be true to our trust. If a just claim is good in law it is our duty to collect it, when the debtor is worth it. If it distresses him, or his, to be made pay it, he has himself to

blame in most cases. He had no moral right to contract debts he had no reasonable prospect of being able to pay. In cases of misfortune or sickness which unexpectedly placed him in straitened financial circumstances, and rendered him unable to pay his debts, he is of course to be pitied, and when this is the case, the board may extend the time, and has done so in a few instances. Such brethren have a better right, however, to appeal to their classis or synod, than to the board for mercy. It is very evident that if the board must sustain all the losses of debts contracted by poor ministers, and its unfortunate patrons, we would soon be "swamped." No, brethren, it is not fair to ask us to forgive the claims that are justly due us, and then demand that as a business establishment we must make the concern pay. No business firm could long survive, if loaded down with as many "deadheads" as our board has had to carry in past years, through the kind-heartedness of its management. We have got our eyes open, and are compelled to cut off "deadheads" in order to make our business not merely a financial success, but (most important) in order to maintain our existence as a fountain of blessing to the Church at large. Think not hard of us then, if we must collect our dues by law.

ONE OF THE BOARD.

DEPARTMENT OF HOME MISSES.

BY THE SUPERINTENDENT.

Birdsboro', Pa.

At a recent meeting of the Board of Missions at Lancaster, the Rev. G. M. Zacharias, licentiate, was appointed to labor as missionary at Birdsboro' and Baumstown, in Berks county, this State. He has preached with acceptance at both these places, and it is believed that he is well adapted to be useful in this field. The congregation at Birdsboro' has not long been organized, and has thus far been supplied with preaching by the brethren, Davis and Steinmetz, of Reading. It is at present building a new church. This is a new and interesting field and needs the exclusive time of a pastor. When these two points are strengthened by one of the neighboring Churches in the country—*something which ought to be done with as little delay as possible*—the charge thus strengthened will be self-supporting. The many friends of Mr. Zacharias will be pleased to hear that he is about to enter the long list of the successors of the Apostles in the work of the ministry, and be prepared to give him their sympathies and prayers that his work and labors may be owned of the Lord and abundantly blessed.

Continued on Eighth Page.

SYNOD OF POTOMAC.

Rev. J. B. Shontz, as already announced, has accepted a call to the Shippensburg cong., Pa., and will enter upon his duties in his new field on the 1st of April next.

Continued on Eighth Page.

NOTICE.

Mr. Chas. H. Taylor, who has been our Business Agent for the last five or six years, has, this day, retired from that position, and has been succeeded by Mr. Louis Boettger. Mr. Boettger has, for a number of years, been connected with the American Tract Society, and is a member of Rev. Dr. N. Gehr's Church, of this city. His valuable experience and well known business qualifications will, no doubt, enable him to fill the position upon which he has entered, to the satisfaction of those who may have business to transact with him, as well as make his department of our Publication House what the Board and Church desire it to be.

We again ask the Church, its ministers and people, to give us their patronage, and it shall be our aim to prove worthy of it, and meet satisfactorily the wants of all.

CHAS. G. FISHER,
Supt. Ref. Ch. Pub. Bd.
Feb. 6, 1882.

LIST OF PREMIUMS FOR NEW SUBSCRIBERS FOR "THE MESSENGER."

As an inducement to any one who may be disposed to exert himself in procuring new subscribers for "THE MESSENGER," we offer the following as premiums:—

For one new cash subscriber, one copy of "Psalms and Hymns," plain.

For two new cash subscribers, one copy "Golden Censer," emb., gilt, or "Family Assistant," by Dr. S. R. Fisher, or "Notes on Catechism," by Rev. A. C. Whitmer.

For three new cash subscribers, one copy of "Sinai and Zion," by Dr. B. Bausman, or "Creeds and Customs," by Dr. G. B. Russell, or "Heavenly Home," by Dr. H. Harbaugh, or "Artist and His Mission," by Dr. W. M. Reily, or "Order of Worship," plain, or "Psalms and Hymns," imitation morocco, gilt, or "Golden Censer," imitation gilt.

For four new cash subscribers, one copy "Psalms and Hymns," turkey antique, or large (12mo) roan, or "Notes on Catechism," and "Family Assistant," or "Golden Censer," turkey antique, or "Order of Worship" and Hymns," embossed gilt.

For five new cash subscribers, one copy "Hymns for Reformed Church," imitation Turkey gilt, or "Order of Worship," imitation morocco, full gilt, or "Sinai and Zion," and "Wayside Gleanings," by Dr. B. Bausman, or "Ursinus Commentary."

For ten new cash subscribers, 1 sett, 3 vols. "Harbaugh's Future Life," or 1 sett, 5 vols. "Lives of Church Fathers," or "Sinai and Zion," "Wayside Gleanings," "Lives of the Apostles," by Rev. D. F. Brendle, and "Notes on Catechism."

For any number of subscribers above ten, we will furnish such books as are offered as premiums for numbers as above stated, subject to the selection of the party procuring the subscribers.

All communications and monies are to be sent to Reformed Church Publication Board, 907 Arch street, Philadelphia, Pa.

FATHERS OF THE REFORMED CHURCH.

LIBERAL OFFER.

In order to sell off the balance on hand of this work between now and April 1, 1882, I offer it at the following special rates: \$1.25 per vol., or \$5.00 for the full set of five vols. I am now getting out a small edition of Vol. 1 to complete the set which was broken by the exhaustion of that volume.

The above figures include postage until the time specified.

All persons who expect ever to get this work, will do well to buy now. Vol. 5 is not stereotyped and will not be reprinted after present edition is exhausted.

Active agents are wanted upon good terms. Address DANIEL MILLER, Publisher, Reading, Pa., or Ref. Church Pub. Board, 907 Arch street, Phila.

Also for sale one full set the Mercersburg Review.

Business Department.

TO SUBSCRIBERS.

Please examine your labels and if it is time to renew your subscription for another year, or you are back more than one year, remit us the amount by check, Postal Order or Registered Letter, at as early a date as possible.

Should you remit and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered or any mistake or omission may be corrected.

Will not every subscriber make it his or her business or duty to secure at least one new subscriber, and thus obtain some one of the premiums offered in another column, and help to increase the number of subscribers?

Renew subscriptions for "GUARDIAN," "CHILD'S TREASURY," "LESSON PAPERS," (advanced & primary); "SCHOLARS QUARTERLY," "SUNSHINE," and "REFORMED QUARTERLY" for 1882.

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By Rev. H. Harbaugh, D. D. The first two \$1.25 a piece; the last \$1.50.

All of the above books sent postage paid on receipt of the retail price.

SECOND-HAND BOOKS.
We have on sale a large number of books which are from the library of one of our deceased older ministers. Among which are a number of vols. of the *Mercersburg Review* from Vol. I. on, the *Guardian* from Vol. I. on, and *Schaff's History of the Apostolic Church*; Burkitt's *Notes on the New Testament*; 2 vols. Lange's *Commentary on Genesis, etc., etc.* Will be sold cheap as the owner wishes to get them out to do good rather than realize a great amount of money from them.

YOUTH'S DEPARTMENT.

TWO LITTLE LOVERS.

From behind the window glass,
I watch them trudging to and fro,
Building up their fort of snow—
Merry little lad and lass.

Scarlet cheeks and tumbled hair,
Eyes unshadowed yet by doubt;
Cheery laughter, ringing out,
Echoes through the frosty air.

Carl eleven, Lucy nine,
Working each with might and main;
Never more harmonious twain—
No dispute 'twixt thine and mine.

Still in friendly rivalry,
When the swift white snowballs fly;
In the mimic battle-cry
Only sounds of mirth and glee.

Sturdy Carl, with words of cheer,
Softens into tenderest speech
When the lifted eyes beseech
Of the face he holds so dear.

Nightly lad and winsome lass,
Trudging on through life together,
Through the snows and wintry weather,
Through the summers as they pass.

May the years their love increase;
Brother's tender courtesy
Ever swift and ready be—
Trust confiding, never cease!

Sister's sweet, constraining power
Lead and guide in paths of truth,
Through the luring days of youth—
Steadfast in temptation's hour!

—N. Y. Evangelist.

QUEEN ELIZABETH'S YOUTH.

Elizabeth Tudor, the famous Queen, was born September 7, 1533, at a beautiful palace on the Thames, at Greenwich. Her father was the cruel Henry VIII, the husband of six wives in succession; her mother, the fair, unfortunate Anne Boleyn. Her birth was the occasion of a splendid ceremony. At her baptism the Lord Mayor of London and his officers came in state to Greenwich, clad in gold and purple. The nobility and the clergy assembled, and brought rich gifts of gold, silver, and jewels. The trumpets sounded, the people cheered, and the infant princess was brought back to the palace with blazing torches by a crowd of gayly clad attendants. For nearly three years she was looked upon as the heir to the crown; a palace was given her, and she seemed destined only to good fortune. But now her cruel father cut off her mother Anne Boleyn's head, and married another. Elizabeth was neglected, and was left without clothes, and almost without food. "She hath neither gown, nor kirtle, nor petticoat." Her father forgot his child, and seemed almost to desire that she might die, like her mother.

His third wife, Jane Seymour, died, leaving a son Edward, who was to be king of England. Elizabeth was now treated with kindness, and formed a strong affection for her young brother. She was about four years older than he was. As they grew up, they were educated together in the same palace, and had the same tutors. They studied Greek, Latin, Italian, French, and learned to write well. At twelve, Elizabeth could compose in French and Italian; and when Edward was about twelve, he began to keep a journal, which is still read with pleasure. Their elder sister, Mary Tudor, afterwards the cruel queen, was sometimes with them. Their father, Henry VIII., gave them excellent teachers, and they lived in happiness together for several years. But Henry had in the mean time divorced one wife (Anne of Cleves), cut off the head of another (Katharine Howard), and finally married a widow, Katharine Parr, who outlived him. He died in 1547. When the news of his death was brought to Elizabeth and Edward, who were in the room together, they burst into floods of tears.

Edward went up to London and became king at nine years of age. Elizabeth fell into bad health, grew pale and thin, and for many months seemed scarcely to hope for life. She wrote sometimes to Edward, and their fondness for each other still continued. She grew up tall, fair, her eyes blue, her hair red or auburn, her nose prominent, her manners pleasant and attractive. She played on the viol, danced, sang, read Greek, spoke Latin easily, and was fond of literature; she made translations from the Italian, and

was one of the most intelligent persons of the time. At this period she dressed very plainly, and lived a studious life. In 1553 Edward died, at sixteen. Mary, his elder sister, became queen, and at one moment wished to put Elizabeth to death. She was carried to the Tower, passed through the Traitor's Gate, and was a prisoner for many months. At last Mary relented, and set her free. Mary died in 1558, and Elizabeth became Queen of England.

Her life can scarcely be called a happy one, for she was in constant danger of assassination, and her enemies on all sides threatened to deprive her of her crown. Her chief rival and foe was her second cousin, Mary Queen of Scots. Mary was Queen of Scotland, and claimed to be Queen of England. She said Elizabeth had no right to the throne. Mary was suspected of murdering her husband Darnley, was driven from Scotland by the people, and became Elizabeth's prisoner for nineteen years. She was always plotting against her cousin; sometimes she planned the assassination of the Queen with the discontented English, and sometimes she called upon the Kings of France and Spain to invade England, and place her on its throne. Mary's long captivity and various misfortunes have made her an object of lasting interest. Like all the Tudors, she was very intelligent and very cruel. Elizabeth kept her for nineteen years a state prisoner in different castles. At last, when some new plot was discovered, it was thought necessary to put her to death. Elizabeth signed the order for her cousin's execution with tears and hesitation. She had, no doubt, some humanity.

Soon after, Philip II. of Spain sent the great Armada to conquer England and destroy Elizabeth; but the brave English sailors defeated the Spaniards, and the great fleet was dashed to pieces on the coasts of Scotland and Ireland. Elizabeth's reign was a very famous one. Shakespeare and Spenser were its poets, Bacon, Cecil and Raleigh its active leaders. The queen was always fond of reading, and spoke Latin to the students at Oxford. But she grew vain, proud, and forgot her early simplicity. At sixteen, she had worn only plain clothes, and lived in quiet study; at sixty, she covered herself with laces, brocades, and satins, and left, at her death, three thousand costly dresses and eighty wigs. She never married; and when she died, in 1603, James I., the son of her cousin and rival, Mary Queen of Scots, became king.—*Harper's Young People.*

WINNING THE VICTORY.

All day long and many a day Harold had worked to get rid of the ill weeds which troubled his grandfather's garden. It seemed to him as though the task was endless. Still he tugged away at it, for he was not easily daunted, and had learned long since that there is only one way of doing anything, and that that one way is by doing it.

His father had died when Harold was very young, and the boy had been put out to work in order to help his mother earn a living for her little family. He was good-natured, and was liked by those among whom he worked. But he had acquired one wicked habit, that of using profane language. He had an idea that it was manly to swear.

When his Christian mother found that this was the case, she resolved to seek some other employment and associations for him. Just at that time her father came to make her a visit, and being pleased with Harold's activity, he suggested taking him upon his farm. Harold readily consented, and the arrangement proved mutually agreeable.

Harold made many new friends while living under his grandfather's roof, and, happily for him, he made the acquaintance of a cousin who was a Christian. With him the fatherless lad attended church and became a serious hearer. Presently he was convinced of his need of a Saviour, and determined that he would lead a Christian life. But he soon found that this would involve a great struggle. The old sins were not dead, and in moments of strong temptation he

would give way to them, not with the former readiness, it is true, but too often for his peace of mind.

One evening his cousin suggested that they should attend the church service preparatory to communion, and he went. The lecture exactly suited Harold's case. It suggested that the broken body and shed blood of Jesus speaks not only peace to the believing sinner, but purity also. It meant forgiveness of the past sin, and separation from sin in the time to come. One who has to contend with old sinful habits must learn that victory can be secured through the blood of the Lamb. When tempted to speak or to do wrong, let him put Christ's cross between him and the evil. Tempted to transgress, let him remember that each transgression was as a nail driven in the Saviour's hands and feet, nailing Him again to the cross.

That night sin seemed more dreadful than ever to Harold, and in after days, when any old habit strove to get the better of him, the new nature constantly said: "No, no, I cannot again nail my Saviour to the cross." Until this time Harold had rather regretted his sin as making him conscious of his own weakness. He now felt the hatefulness of sin as a wrong done to his Redeemer, and in this new view of it he gained the mastery.—*N. Y. Observer.*

GRANDPA'S DARLING.

A golden head and a pair of eyes
Blue and merry as summer's skies;
Dimpled cheeks and a dimpled chin,
Where many kisses have tumbled in!
That's grandpa's darling! And where is he?

Enthroned, as usual, on grandpa's knee,
Searching pockets in coat and vest,
With mischievous fingers never at rest.

'Tis grandpa ever finds time to play
With his "troublesome comfort" every day;
Never too tired, never too sad
To make the little one merry and glad.
There are kisses for every bruise and tumble,
Kisses for even a scowl or a grumble,
And a host of secrets, I will confess,
Which nobody ever is able to guess.

So dear old grandpa, with silver hair,
And "grandpa's darling," without a care
To shadow the joy of his little heart,
Are rarely each from the other apart.

And e'en when the twilight comes at last,
And the drowsy blue eyes are closing fast,
From grandpa's arms and from grandpa's
breast

Mamma must bear her boy to rest.

—*Harper's Weekly.*

MAX AND THE WONDER-FLOWER.

Long before the great King Charlemagne ruled over Germany and France, the mountain forests that border the Rhine were peopled by gnomes and dwarfs, witches and fairies, some of whom were very mischievous and could never be trusted, while others did kind deeds for the people.

They were all under the control of a fairy king, who lived in the deepest recesses in the mountains, and whose palace was so vast that it reached even under the river. On moonlight nights the river fairies could be seen playing in the clear waters, sometimes enticing fishers to their death, by showing them gold and jewels; for the poor simple fishermen would dive down into the water and would never be seen again. But then there were good fairies among the mountains, and these gave presents to persons whom they thought deserving of rich gifts, for the mountains were filled with treasures of gold, silver and precious jewels; and my story is about a little boy who was rewarded by these good fairies.

He was only a poor little shepherd-boy and tended the flocks of a rich baron, whose castle stood high upon a rock that looked down over the valley where the little boy lived. His father was dead, and he was the only help to his mother and two little sisters, Roschen and Elsie. They owned a little cottage, a goat, and a small bit of ground, which Max, for that was the boy's name, tilled in the evening, after the sheep were all safely penned for the night.

He was always cheerful, and kind to all. He loved the beautiful river that flowed along so peacefully, and the vine terraces where grew the purple grapes. The dark forests, that seemed so still, filled his heart with wonder and reverence toward the great Being who had

made such a lovely world. Max longed to know how to read, so as to learn more about it all, and yet he worked on, early and late, and enjoyed even the air and the flowers; and the butterflies, as they flew by him, made him glad that he was alive and well.

But there came a day of sadness for poor little Max, in the winter time, for his mother was taken very ill, and the old nurse of the village, who took care of her, said that she must die unless an herb could be procured that grew in the mountains, and these were now covered with snow, beneath which the herb lay buried. But Max did not despair; he started forth, with his snow-shoes and a stout stick, to climb the mountain and find the herb that should cure his sick mother.

It was cold, and the wind blew drearily through the trees, still he tramped on boldly until at last he stood on the summit of the mountain. The snow lay around like a soft white blanket, covering all the herbs, ferns and flowers keeping them warm and tucked out of sight until the spring time. It was not very deep, and Max, with a little spade he had brought along, pushed it aside, and there was the brown earth beneath. Yet in that spot there was no herb, but before his eyes there grew a beautiful, strange flower, whiter than snow, its heart like gold, and its perfume so sweet that it seemed like a breath from the gardens of heaven. Max gazed with longing upon its beauty, and his first thought was to pluck it and take it home, that they all might see its loveliness; but his second thought was: "Oh, no; I must first find the herb for to cure mother, and then I can come here again for this flower with which to gladden her eyes." So, with a parting look, he went farther on his search, found the precious herb, and with it safely in his pockets, came back to the spot where he had left the lovely flower.

Alas, it had disappeared! But while the tears filled his eyes, the mountain where he stood opened wide, like a door, a dazzling fairy figure appeared, and a silvery voice said:

"Enter, little Max, for thou didst first thy duty. Take what thou wilt of the treasures before thee. The Wonder-flower that thou hast seen thou canst not take with thee. It blooms but once in a thousand years, and can only be seen by the pure in heart. Take of the gold and diamonds, love thy mother ever as now, aim to be a good man, and keep thy heart pure, that thou mayst again see the flower in the gardens of heaven, where a thousand years are but as a day."

And the fairy vanished; but around in a great marble hall shone diamonds, and rubies, and bright bars of gold, before the eyes of the bewildered Max. A little brown dwarf, who seemed to be a guard over the treasures, gave him a sack and motioned that Max should fill it, and even helped him, never saying a word. When it was filled, it was so heavy that Max wondered how he could ever carry it home; but while he hesitated, the dwarf threw it over his own shoulder, and beckoning Max to follow, crept out of the door; and as Max followed, the mountains closed behind them, and the snow lay over it as before.

It all would have seemed a dream, only there stood the dwarf, with his pointed little hat, and strange face with eyes like a squirrel's. Not a word did he speak, but he tottered on down the mountain, and it seemed to Max scarcely an hour before they stood at its foot. There, with a bow, the dwarf set down the sack, and then clambered up the mountains.

Max hastened home as fast as he could with his treasure, and gave the nurse the herb, hiding the sack under his bed, until his mother should be able to hear of his good fortune.

The herb did its work so well that in a few days his mother was able to sit up, and then Max, with his hand in hers, and his sisters standing by him, told her all.

She clasped her hands and said:

"My sweet child, the dear God has been very good to thee. Thou hast seen the Wonder-flower that first blossomed when Christ was born, and that no one but an innocent child may see. Keep

its beauty always in mind, else the treasure it brought will give thee no happiness. Let us thank the great God of heaven for His love to thee, a poor little shepherd-boy, to whom He has shown the Wonder-flower, which even the king himself may not see!"

And it was in this strange manner that Max's wish was at last granted; for, with his treasure to help him, he now could go to school, and learn all about the great world outside of his little Rhine valley. He lived to be an honored and learned man, always doing good to others; and with all his wisdom he was as unassuming as a child.—*St. Nicholas.*

GRANDMA'S ANSWER.

Dear grandma Benson was a beautiful old lady. Beautiful as a picture, with her snow white cap and soft grey hair, and the sweet placid face beneath it, so full of smiles and pleasant things for everybody.

What the world said of her was more beautiful than all, that she was never known to speak ill of anyone. Three score years and ten she had lived in this world of vexations and cares, yet only kindly words for others, and their faults had escaped her, so full of loving charity was this dear old heart.

One day the children talked it over, how grandma never spoke ill of anyone, and holding deliberations on it in childish council, resolved to ask her what she thought of the devil, the Evil One.

Now they said, as the result of their young wisdom, she must speak ill of that wicked person. So with this snare laid to trap grandma's guileless tongue they present themselves before her and put the question, confident she cannot speak well of him, who is the source of every evil.

"Grandma, what do you think about the devil?"

Grandma Benson looked wisely at the little group of questioners, and then quietly answered:

"I think we would all do well if we had his perseverance."

Dear, precious old heart, full of divine love. She had woven early through the warp and woof of her life the blessed text, "Keep thy tongue from evil and thy lips that they speak no guile."

Pleasantries.

"Frightened mouse" color is a pale grey with a dash of greenish brown in it.

"I know where the dark goes when morning comes," said little Clare. "It goes down cellar; it's dark there all day."

A druggist of Belton Falls, Va., has been sent to prison for sixty days, "for selling liquor as a beverage." What would they have done with him if he had sold it as a liver pad or as a wash for removing freckles?

Benevolent—"When I dine with Maitie," said Taupin yesterday, "I never miss saying, on my arrival, that I have no appetite. Not that I eat any less afterwards, but it causes him a happy moment."—*Figaro.*

There is one boy in Galveston who will never be a musician. He is too independent. His teacher was trying to make him play the right notes, and said to him: "You must not reach way over there on the treble. That's not right." "I guess I'll reach where I please on this piano. We own this piano, I reckon. I'll put my feet upon it if I see fit."—*Galveston News.*

"You may talk about your mean men," said one rustic to another on the ferry boat the other day, "but we've got a woman over there in Alameda who takes the pie." "Kinder close—is she?" "Close? Why last month her husband died—fourth husband, mind—and I'm blamed if she didn't take the door plate off the front door, and had his age added, and then nailed it on his coffin. Said she guessed likely she'd be wanting a new name on the door soon, anyway."

Religious Intelligence.

At Home.

The estimated value of the lands, buildings, chapels, printing presses, etc., held by the Board of Foreign Missions of the Presbyterian Church for the use of its missions in heathen lands is \$777,800.

The statistics of Unitarianism in this country, just compiled, show a very remarkable state of things. The total number of Churches is 344, and of these 252 are without pastors or stated supply. Fourteen clergymen died during the past year, and only seven were ordained. The Unitarians support one foreign missionary, the Rev. Mr. Dale, at Calcutta, India.

Mr. Kimball, the church "debt-raiser," has assisted in freeing one hundred and seventy-five Churches from burdensome encumbrances. The largest amount he encountered was on the Memorial Presbyterian Church, New York (Rev. Dr. Robinson's), \$110,000. The effort was a prodigious one, but one Sunday morning the cancelled mortgage was laid on the pulpit Bible and held up in the presence of all the people.

There are twenty-four Chinese Sunday schools in eleven cities, not counting those on the Pacific coast. In New York, a Chinese Young Men's Christian Association has been organized. The work at Oakland, Cal., is advancing, with steady success. Since the organization of the Church, two-and-a-half years ago, seventy members have been received. Four members of this Church and one in Sacramento have given themselves to the preaching of the Gospel. Two are now studying at Lane Seminary. Two others have gone to Canton for further preparation for Christian work, while a fifth is studying in connection with his work in Sacramento. Four weekly services are held at the mission in the Chinese language. At a jute-mill, in the suburbs of Oakland, where 800 Chinamen are at work, Sunday afternoon services are held, with varying attendance of from seventy-five to several hundred. At San Francisco the congregations are well attended. The church numbers 118 members. The Young People's Christian Association is doing a good work in looking after the strangers who come to this country, and throwing around them a cordial and fraternal Christian influence.

Holy Trinity Protestant Episcopal Church was the scene last week of a very interesting meeting in behalf of the McAll Mission in France, which has drawn to its support nearly all the Protestant denominations in this country and Great Britain. In Philadelphia a special society has been formed in its interest, whose lady officers, particularly Mrs. Marine J. Chase, Miss Lea and Miss Elizabeth T. Brown, were instrumental in arranging this meeting. The society has assumed the expenses of a hall in the very centre of Paris, 404 Rue St. Honore, called the "Philadelphia Hall," and the salary of an evangelist in charge. It has also assumed the salary of a secretary and helper to Mr. McAll, and is constantly aiding the enterprise in other ways. Philadelphians visiting Paris always visit the mission, which is one of the points of most attraction to American travelers, having acquired a greater fame than the Five Points Mission House of New York. Mr. McAll has been very successful in organizing and establishing religious congregations in those parts of France where the influences of the Commune and materialism have done the most to tear all religion down. Rev. W. Neilson McVickar, who presided at the meeting, enumerated thirty-five stations in Paris and thirty out of Paris which have been organized through Mr. McAll's efforts. These have an aggregate membership of 1,100,000 persons, and there are besides 35,000 attendants in the Sunday schools. All this has grown out of the efforts of one man. W. W. Newell, Jr., who has been occasionally aiding Mr. McAll, spoke of his methods and success and related some instances going to show the permanent character of the religious influences which are exerted through the mission. Rev. J. M. P. Ott, of Chambers Presbyterian Church, made some entertaining remarks about his observation of the mission when abroad, relating particularly to the interest taken in the work by the Oxford High Churchmen, being one of the few places in which they worked side by side with their Low Church brethren. Incidental to the meeting Rev. Mr. Miel read appropriate passages from Scripture, and at the close a number of contributions were made by persons present.

Abroad.

A law has been passed in China exempting all converts to Christianity from the religious taxes for the support of idol-worship.

The revision of the authorized version of the Old Testament has progressed as far as the second revision of the prophetic books to the end of Jeremiah ix.

There is now an evangelical Church of 1,400 souls at Ur of the Chaldees, the modern Urfa. An Armenian weaver was converted at Aintab, and returning to Urfa combined evangelical work with his daily toil with the above result.

Of the \$1,000,000 recently left to the American Board one quarter has already been invested in buildings at their various mission stations, and during the past two years alone their mission in North China

has received more money for this purpose than the entire value of all the Methodist mission property.

The General Council of the Lutheran Church in Poland has decided to establish a Theological Academy in Presburg, which is to be opened next fall. The congregation in that city is the main mover in the matter, furnishes the localities, donates a library, and promises a large sum of money every year, and other help.

The Rev. R. R. Williams, President of the Ramapatan Seminary, connected with the Baptist Mission to the Telegus, in India, says they have one native preacher who holds his congregation with as firm a grip as Spurgeon. He says that one element of the power of the native preachers is the fact that the Bible is an Eastern book, and hence they understand it.

The building of a Church in Turkey requires a special firman from the Sultan, and this is attended with much trouble and expense, and often with years of delay. As the chapels are used for schools as well as for worship, they have been built mostly under the name of schools; but a recent decision of the government declares that even these must have a special order from Constantinople.

At the election of Pfarrer of the Old Catholic congregation of Berne, held on the 11th of last month, Bishop Herzog received 273 of the 276 votes cast. The Romanists apparently regarded it as useless to enter into a contest, and therefore remained away. At his first election, in 1875, Bishop Herzog received only 111 votes. Evidently Old Catholicism is not retrograding in Switzerland.

Letters have been received in Ireland announcing the bestowal of the late Cardinal Cullen's hat on Dr. McGgettigan, Archbishop of Armagh and Primate of all Ireland. The new Cardinal has never interfered in politics until recently, when he came out in a vigorous denunciation of the Land League. He is a prelate of magnificent presence and a singularly sweet and saintly expression of countenance, which is a just index of his character.

Joseph Cook takes a hopeful view of the prospects of evangelical religion in Germany. He says: "As a sect in biblical criticism, the Tubingen school has perished. The mythical theory as to the origin of Christianity is exploded. Strauss is no longer heard of here in discussions with infidels. His day, and even that of Schenkel and Renan, have gone by. The most dangerous tendency of the newer form of rationalism connects itself with the philosophy of evolution and the speculation of materialistic physicists."

The Jews in Servia, unlike their co-religionists in Roumania, enjoy full religious liberty. Russia intends to grant special privileges to those Jews who will engage in agriculture, but the good will of the government will probably not be appreciated, as Israel in the flesh prefer the more lucrative pursuit of mercantile business. The Russian Government Council of Education have ordered that hereafter instruction in Hebrew and the principles of the Jewish religion form a part of the regular curriculum of all the middle classes, in the schools of the St. Petersburg district. The Jews, pursued almost fanatically in the more cultured countries of Europe, are finding a resting place and peaceful habitation among the less civilized and tolerant Slaves and Spaniards.

The ecclesiastical authorities of Prussia certainly do not live on the fat of the land. The following account of their income may be of interest to readers in a land of magnificent pay for prominent preachers and theological teachers: In the Province of Brandenburg there are 2,000 congregations, with 45 bishops or superintendents to ordain and induct pastors and elders, to conduct parochial elections, to consecrate churches, inspect churches and schools, and generally to carry on a large amount of correspondence. For this work they get nothing except their traveling expenses, which are paid by the congregations. The state gives them their title, but adds no pay. The synod of the province this year discussed the question of bishops' incomes, and decided that they might have \$25 a year for office expenses, together with a gratuity varying according to parochial income. One of these bishops has an income of \$410 a year and seven others have incomes falling below \$750.

FORM OF A BEQUEST.

In making a bequest to one or more benevolent objects, it is important that a proper form be used; otherwise the intent of the testator may be defeated. Hence the following is suggested:

"I give and bequeath to the Theological Seminary of the Reformed Church in the United States, located at Lancaster, Pa., the sum of —— dollars; to Franklin and Marshall College, located at Lancaster, Pa., the sum of —— dollars; to the Board of Home Missions of the Reformed Church in the United States, of which William H. Seibert, Esq., of Harrisburg, Pa., is at present Treasurer, the sum of —— dollars; to the Board of Education of the Reformed Church in the United States, the sum of —— dollars; to the Board of Publication of the Reformed Church in the United States, located at Philadelphia, the sum of —— dollars; to the Society for the Relief of Ministers and their Widows of the Reformed Church in the United States, the sum of —— dollars; to 'Bethany Orphan Home,' located at Womelsdorf, Pa., the sum of —— dollars; and to 'St. Paul's Orphans' Home,' located at Butler, Pa.,— the several sums thus bequeathed to be used by the respective associations for the general purposes of their organization.

The parties making bequests can select from these objects or divide them among them as they may prefer. If it be desired, that the money should be used in some specific way, the language at the close can be so changed as to express this fact.

1882.
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TIME TABLE.—Jan. 23d, 1882.

DOWN TRAINS.	Hdg'g Exp.		Mail Exp.		Phil. Exp.		Acc. A. M.		Carle. Acco.	
	A. M.	M.	A. M.	M.	A. M.	M.	A. M.	M.	A. M.	M.
Leave Martinsburg.....	7	10	10	15	3	10	3	10	3	10
" Hagerstown.....	8	02	12	40	4	05				
" Greenastle.....	8	27	1	02	4	35				
" Marion.....	8	38	1	12	4	48				
" Chambersburg.....	8	55	1	22	4	55				
" Shippensburg.....	8	43	2	48	5	10				
" Carlisle.....	8	45	2	10	6	00				
" Newville.....	8	05	9	45	2	10				
" Mechanicsburg.....	6	30	10	12	2	33	6	30	8	00
Arrive Harrisburg.....	8	20	11	05	3	25	7	30	9	00
	A. M.	A. M.	P. M.	P. M.	A. M.	A. M.	P. M.	P. M.	A. M.	A. M.

*Arrives Philadelphia 10:50 a. m.

Leaves Philadelphia 5:40 p. m.

SOUTHERN PENNSYLVANIA R. R. TRAINS.

Mail	Mks.	Mail		Mks.		Mail		Mks.	
		a.m.	p.m.	a.m.	p.m.	a.m.	p.m.	a.m.	p.m.
4 25	5 60	Lv.	Chambersburg.....	Att.	8 45	7 10			
4 40	6 20		Marion.....		8 30	6 40			
5 25	7 35		Mercersburg.....		7 35	5 25			
5 52	8 18		Loudon.....		7	08	4 50		
6 00	8 35	Arr.	Richmond.....		7	00	8 25		

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SYNOD OF PITTSBURG.

A marked copy of the mining *Journal* published at Frostburg, Maryland, under date of January 23d, has been sent to us, and we extract the following item:

"The introduction of English services at the Sunday evening worship of the German Reformed church several years ago occasioned some dissatisfaction which has never been allayed. The object as stated at the time by Rev. Dr. Rubel, pastor, and endorsed by the Classis in session here some time after, was to accommodate English speaking adherents of that denomination. This class, we learn, comprises mostly the younger people, native born though of foreign parentage. Many older members of the congregation, however, have not accepted the innovation with Christian hospitality and the lapse of time has not improved their temper. In fact, things have been going on unpleasantly for some time until last week several well authenticated rumors reached the pastor which determined some vigorous course on his part to meet an impending crisis. Accordingly on Sunday morning he announced that the construction of a new church or chapel would be commenced on the 4th of May and completed for dedication on the 6th of August next, in which the services of the denomination would be conducted exclusively in the English language, and will be called the English Reformed Church. He stated moreover that the proposed edifice would be pushed forward so as to be undoubtably finished within the period indicated, and would be dedicated clear of debt! Those who know the doctor's character for positive speaking and per-evering industry cannot doubt that, not only meaning all he says, he will do whatever he promises. Under the existing regime we understand many are cut off from enjoyment of religious ministrations. This movement will bring them home, and already several families so alienated have indicated an intention to return. The present church has improved greatly in morale and numbers during the doctor's administration, and with his simple knowledge gained of the wants of his people he can easily reach that laudable sum of his pious ambition—to place the English Reformed Church alongside the foremost of denominational institutions in Frostburg. As to size, plan and cost, no conclusion has been reached in the short time since the determination was taken."

General News.

HOME.

The National Debt was reduced nearly \$13,000,000 during the month of January.

A despatch from Lebanon, Pa., says Judge Henderson has decided to resign his office.

The costly Jefferson Public school house in Washington, D. C., was burned on the 4th inst.

Judge Cox on the 4th inst. refused a new trial to Guiteau and sentenced him to be hung on the 30th of June. The conduct of the convict was exasperating as might have been expected.

The Sophomores and Freshmen of Cornell University have been on a rampage for some days. The Sophomores tried to prevent a supper given by the former, and kidnapped some of them. The proceedings in some things have been outrageous.

Trenton, N. J., Jan. 31.—Oscar L. Rodriguez, late cashier of the Mechanics' National Bank of Newark, appeared before the United States Court here to day, pleaded guilty, and was sentenced to fifteen years' imprisonment in the State Prison.

Harrisburg, Feb. 1.—Governor Hoyt has granted a respite to John Coyle, who murdered Emma Myers, in York county, and was sentenced to be hanged on March 24. Coyle's case has been taken to the Supreme Court, and it was for this reason the respite was granted until further orders.

Louisville, Ky., Feb. 3.—A very disastrous boiler explosion occurred Wednesday evening at the saw-mills of C. & J. Tyler, fifteen miles from here and two miles from Bardstown turnpike, by which Newby Johnson, aged fourteen, was killed, and four others badly injured. The mill was wrecked.

Lancaster, Feb. 3.—While working in a deep cut in the Colebrook road, about four miles from Elizabethtown, this county, late yesterday afternoon, Benjamin Moyer was crushed to death, five tons of rock and earth falling upon him. It was nearly an hour before his body was dug out, when it was found that his head was crushed into a shapeless mass. The Coroner held an inquest, and the body was taken to its home in Dauphin county. Moyer was nineteen years old and unmarried.

A terrible explosion took place in the Midlothian coal mine, thirteen miles from Richmond, Va., on the 5th inst. Thirty-two men were in the mine at the time, and there seems to be no earthly hope that any of them are now alive. If not crushed they must be suffocated, as they are cut off from air amidst suffocating gases. Every effort has been made to reach the unfortunate victims, but thus far it has been unsuccessful. The agony of the friends of the miners is described as heart rending.

Winter has set in on the Atlantic coast. The first severe snow-storms of the season have prevailed in Philadelphia during the past week. At Boston the fall of snow was 18 inches deep on a level. In the vicinity of Port Jervis, N. Y., it was 20 inches. At Williamsport, it was 16 inches. Meanwhile the thermometer is reported at 71° above zero at Bismarck, Decatur. There has been little cold weather in the Missouri Valley, the streams are not swollen and farmers are ploughing for their spring crops.

On Saturday last, severe drifting snows prevailed in the Atlantic States, and travel has been impeded in many places.

New York, February 2.—The Grand Jury of the Court of General Sessions, which has had before it for the past three days the Spuyten Duyvil disaster, to-day returned an indictment against George F. Hanford, the conductor, and George Melius, the brakeman of the wrecked Albany train, charging them with manslaughter in the fourth degree. The Grand Jury says that it finds that the direct cause of the accident was criminal negligence and carelessness on the part of Hanford, the conductor, and Melius, the brakeman. It finds that Edward Stanford, engineer of the leading locomotive; Archibald Buchanan, engineer of the second one, and the engineer of the Tarrytown train were not responsible. It censures Superintendent Toucey and the

Managers of the New York Central Road for not having a signal man in the cut and for allowing a too high rate of speed through it. It advocates the adoption of some method for car illumination better than mineral oil, and says that heating the cars by fire should be abolished, and that they should be heated by hot air, steam or hot water, to be conducted into cars from a reservoir outside.

The Grand Jury also recommend that on all trains of more than three passenger cars a conductor and not less than one trainman for every three cars should be provided; that the electric signal service now in use at the Grand Central depot be continued, and also the application of the time block system and the Pennsylvania system; that all dangerous cuts shall have a signal-man and patrolman; that all train hands should be required to be able to read and write, and every train should be provided with tools and pails. It also condemns the practice of giving them passes, and says that this should be prohibited by law.

The past week has been marked by fires. One occurred in Galveston, Texas, on the 30th ult., destroying the Post Office Bank and buildings of the Western Union Telegraph Co.; one in Oxford, Iowa, reducing the leading of the principal houses to ashes, and one at Chicago, which is of small account only, when compared with the ravages of the flames in that city some years ago. At Findlay, Ohio, there was an explosion which was followed by a conflagration that swept away an entire block.

But the most notable fire took place in New York on the 31st ult., at Printing House Square, involving the loss of a million dollars and many lives.

The fire originated on the first floor of the building, occupied by the Scottish-American Publishing Company, on Nassau street, between Beekman and Spruce streets.

The building extended to Park Row, and was five stories in height. It is supposed that the conflagration had its origin in the engine room, and the flames shot up swiftly and suddenly through the elevator passage, for, according to the testimony of all the employees who escaped from the third and fourth floors, not more than one minute elapsed from the time the alarm of fire was given till the occupants of the rooms were forced by the flames to beat a hasty retreat. Five minutes afterward flames swept out of the windows on the third and fourth floors on Nassau street. Before the firemen had time to bring the engine to play in that direction the flames burst out of the windows on Beekman street and the gallant fellows were confronted with a task that staggered for a moment the most resolute. Screams issued from the windows on the upper floors, both on Nassau and Beekman streets, and as quickly as possible ladders were reared by the firemen to afford succor. It was then that a tremendous sheet of flame shot out from the World Building in Park Row and the framework of one of the windows fell with a crash.

The fire destroyed the following places of business:

Park Row—First floor—Marks, tailor; New York Rubber and Belting Company, and Willy Wallach. Second floor—A. S. Pettigill & Co., advertising agents; Jacob Storer, patent solicitor; Tibbals & Sons, books, and Munn & Co., *Scientific American*. Third floor—New York *Observer* and *Turf, Field and Farm*. Fourth floor—Scotchman's *Journal and Scottish American*.

Nassau street—First floor—Andrew C. Rodriguez, cigars; *Press*, newspaper; cake saloon, Poland Spring Water Agency and Willy Wallach. Second floor—A. S. Clark, books, and A. S. Pettigill. Third floor—J. C. Todd and Thompson's *Bank Note Reporter*. Fourth floor—Manufacturer and Builder, *Printing World, Retailer*; Takagrover.

The corner of Nassau and Beekman streets was occupied by Rodriguez Brothers, importers of Havana cigars, whose stock of fine imported cigars, together with all their fixtures, were entirely destroyed.

The scene was awful. People engaged in the buildings were cut off from escape; some appeared at the upper windows and appealed in vain for help, others were rescued.

A number of charred bodies have been taken from the ruins, two of which Dr. Prime recognized as prominent employees in the office of the *Observer*.

FOREIGN.

London, Jan. 31.—The St. Petersburg correspondent of the *Standard* says:—The Government possesses documents tending to prove that the anti Jewish movement in Russia is kept up, if it was not originated, by revolutionary agents.

Vienna, February 4.—The *Press* says: "A telegram from Lemberg reports that from noon to 3 o'clock this afternoon the authorities there made descents upon the houses of leading Lutherans who were suspected of being engaged in the Panslavist and Russophile agitation. A mass of papers and correspondence with Russians was seized. Many persons were arrested, including a former Austrian Court Councillor, the editors of two newspapers and several students. The Governor of Galicia has left Lemberg on a special train for Vienna to report the circumstances to the authorities.

Dublin, February 5.—Great uneasiness prevails at Limerick, owing to ill feeling existing between certain classes of citizens and the military. The officer commanding has addressed a communication to the magistrates, pointing out that the soldiers are unable to walk on the streets at night without being stoned, and giving warning that the military will be compelled to fire on the people in self-defence if the attacks continue. The magistrates have resolved to take extraordinary precautions to preserve the peace.

Madrid, February 5.—The Government has received a telegram from the Spanish Ambassador at the Vatican reiterating the statement that the Pope disapproves of a political character being given to the proposed pilgrimage to Rome, and insists upon its being carried out under the direction of the clergy. It is expected that if Senor Nocedal, who is organizing the pilgrimage, does not yield to the wishes of the Pope, the entire project will collapse.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, February 6.
FLOUR.—We quote the whole range of prices as follows: Supers at \$3.75@4.25; winter extras at \$4.75@5.50; Pennsylvania family at \$6.37@6.50 Ohio and Indiana do. at \$6.75@7.50; St. Louis and Southern Illinois do. at \$7@7.50; Minnesota bakers' extras at \$6.75@7.37½; chiefly at \$7@7½, and winter and spring patents at \$7.75@8.50, as to quality. Rye Flour was quiet with sales in small lots at \$4.75@5, for fair to choice Pennsylvania. Buckwheat

flour continued dull at \$3.25@3.75 per cwt., for old and new process, as to quality.

WHEAT.—Sales comprised 400 bus. mixed in grain depot at \$1.37, with \$1.40 bid and \$1.41 asked for No. 2 red spot and February in elevators; 10,000 bus. March early at \$1.42, with \$1.42½ bid and \$1.42½ asked at the second call; 10,000 bus. April at \$1.43½; 5000 bus. do. at \$1.44, and 5000 bushels do. at \$1.44, the closing rate asked, and 25,000 bushels May at \$1.43½@1.43½, with \$1.44½ bid and \$1.44½ asked at the close.

CORN.—Sales of 2000 bus. No. 3 on Port Richmond track at 67c.; 1 car do. do. at 68c.; 10,000 bushels steamer on p. t. 3000 bus. do. in grain depot at 66c.; 500 bus. do. do. at 67c.; 2000 bus. do. do. at 65@65½, the closing rates; 500 bus. sail in grain depot at 68c.; 1000 bus. sail yellow track at 65c., and 2000 bus. do. white track rejected at 70c.

OATS.—Sales of 1 car rejected at 47c.; 1 car No. 2 mixed at 47c.; 1 car white quoted at 48@48½c., and No. 2 do. at 49@49½c., with sales of 1 car at the outside rate. At the open Board 48c., was bid and 49c. asked for No. 2, white February; 49c. bid and 49c. asked for March; 49½c. bid and 50½c. asked for April; and 50½c. bid and 51c. asked for May.

RYE was steady under light supplies, with sales of 800 bushels prime Pennsylvania at 92c.

GROCERIES.—Coffee moved slowly and prices were feebly maintained. Sales of 100 bags ordinary to fair Rio at \$2@10c.; 250 bags good and prime Santos at 10@10½c.; 50 bags good Maracaibo at 12c., 50 mats Java at 17c., Raw Sugars were quiet and steady at 6½@7c., for fair to good refining muscovadoes. Refined Sugars were in fair request and steady at 10½c. for cut loaf, and crushed; 9½c. for powdered; 9½c. for granulated; 9½c. for mould A, and 9c. for standard A.

PROVISIONS.—We quote Mess Pork new at \$18.75@19c.; shoulders in salt, 62½@7c.; do. smoked 7½@7½c.; pickled shoulders, 7½@7½c.; do. smoked, 84@8½c.; pickled shoulders, 9½@10½c.; do. smoked, 11½c.; loose butchers' Lard 11c.; prime Western steam bacon, 11½c.; city kettle do. 11½c. @12c. Beef Hams, 21.50@22c. as to brand; smoked Beef, 14@15c.; sweet-pickled Hams, 10½@11½c., as to average; smoked do. 12@13½c.; extra India Aless Beef, \$25.50@26.50c. o. b.; city family do., \$13.50 and packet do., \$12.50 f. o. b.

BUTTER.—We quote Penna. creamery extras 44@45c.; Western do. do. 45c.; selections, 45c.; do. good to prime, 37@41c.; do. imitation, 30@32c.; Western extras, fresh, 33@35c.; do. good to prime, 28@32c.; factory and ladie's worked, choice, 30@31c.; special brands, 32@33c.; do. fair to good, 24@28c.; rolls, fancy, 29@32c.; scarce; do. prime, 24@26c.; do. fair to good, 18@22c.; ordinary, 12@15c.; common and medium shipping grades, 9@11c.; grease, 3@6c.; prints, fancy, 45@47c.; do. firsts, 40@45c.; do. seconds, 32@35c.

CHEESE.—We quote New York full cream choice at 13½c.; do. fair to prime at 12@13c.; Ohio flat, fine, 12½@13c.; do. fair to prime, 11½@12½c.; Pennsylvania part-skims, 8@9c.; do. skins, 6@8c. for fair to prime down to 2@3c. for inferior.

Poultry.—We quote live Chickens at 9@10c.; do. Turkeys at 10@11c. Dressed Chickens, near-by choice, dry picked, 12@14c.; do. Western do. prime to choice, 11@12c.; do. sair, 10@11c.; do. scolded, 8@10c.; do. Turkeys, dry picked, choice, near-by, 15c.; do. Western prime 13c.; some choice lots, 14c.; do. fair, 12c.; do. scal'd, 10@11c.; Ducks, 12@14c.; Geese, at 9@10c.

PETROLEUM.—We quote car lots for home use at 7½c. for standard white and 11½c. for Royal, 10 test.

Eggs.—A few early sales were made at 29c. for Western and 30c. for Pennsylvania, but later in the day Western were placed without much trouble at 30c., and near-by stock at 31c. in lots and at 32c. in a jobbing way.

HAY and STRAW.—We quote No. 1 Western and York State Hay at \$18@19—the latter for choice; fair to good do., \$15@17.50, down to \$10@12@ test.

SEEDS.—Clover was in fair demand and firm for choice qualities at 9@9½c., with small sales of fair Pennsylvania at \$2@3c., and common at 7c. Flax was dull, and in the absence of business to fix prices we quote nominally at \$1.35@1.36@3 bushel for pure.

Feed was in small supply and strong under a good inquiry, with spring Bran quoted at \$19.20, as to quality, and sales of 4 ears prime winter do. at \$22, to \$25.

FEED.—We quote live Chickens at 9@10c.; do. Turkeys at 10@11c. Dressed Chickens, near-by choice, dry picked, 12@14c.; do. Western do. prime to choice, 11@12c.; do. sair, 10@11c.; do. scolded, 8@10c.; do. Turkeys, dry picked, choice, near-by, 15c.; do. Western prime 13c.; some choice lots, 14c.; do. fair, 12c.; do. scal'd, 10@11c.; Ducks, 12@14c.; Geese, at 9@10c.

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